

CHRIST *the Believer's Treasure, considered*
I N A
S E R M O N

On 1 Cor. i. 30.

Occasioned by the DEATH of
Mrs. SARAH ELLIOT;
Who Departed this Life *July* the 19th,
1763, in the 67th Year of her Age.

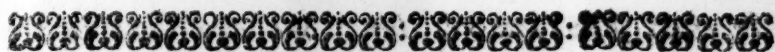
B Y
R. ELLIOT, A. B. Formerly of
Bennet College, CAMBRIDGE.

1 Theff. iv. 14.
Them that sleep in JESUS will God bring with him.

L O N D O N :
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P R E F A C E.

THE relation in which the Author stood to the deceased, may, he conceives, be a sufficient apology for his observations on her funeral Text although it was not desired of him, but of another; even an aged Servant of Christ in the country, on whose ministry she usually attended; who also complied with her request.

His reasons for making them public, are,

First, The peculiar copiousness and excellency of the Text; which sets forth the fullness and preciousness of CHRIST, in his threefold Office of Prophet, Priest, and King; more distinctly, perhaps, than any other single verse in the Bible; from whence also the believer is nourished and fed in his soul, as with marrow and fatness. — To glory in CHRIST is the believer's highest glory. — To glory in him for all things is the fullness of his glory. — Whatever others may esteem of CHRIST, to the true Christian he is altogether lovely; he is unspeakably precious, he is his greatest honour: Concerning whom the believer speaks freely, Whom have I in heaven but thee, and there is none upon earth that I desire besides thee; and exults for joy of heart, when he hears, and perceives in his soul; that CHRIST is made of God to him wisdom, and righteousness, and sanctification, and redemption.

Secondly, As the Deceased was near to the Author, both in the flesh and in the spirit; it was the last testimony of unfeigned affection and respect, which
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P R E F A C E.

he could shew towards her. She also lived in the faith of CHRIST, and was worthy of being imitated both in the evenness and exemplariness of her daily walk with GOD, when in health; and of steadfastness and confidence in CHRIST at her death. — Her whole life was an evidence of the hope and state of her soul towards GOD: She trusted in CHRIST only, whilst she was zealous of, and abounded in all good works. ---She was eminently clothed with the ornament of a meek and quiet spirit.---I have not exaggerated, nor am afraid of being proved a liar.---Ye daughters of Abraham, be ye followers of her, as she was of CHRIST. Her temptation is strange to none, but those who are unacquainted with CHRIST, and their own hearts.---Had she not been able, in the strength of CHRIST, to have born it, she had not been thus tempted.---We do not lay heavy burdens upon children, but upon strong men, who are able to bear them.

Thirdly, *This discourse made public, will be a standing Memorial to surviving relations, of their dear departed Friend, whose decease, I am confident, they have abundant cause to mourn; nor are they insensible of it; but not as others who have no hope; for their loss is her undoubted gain. If then you would testify your unfeigned love towards her, let it be by walking in the steps of her unfeigned faith and love to CHRIST, and his people; her deadness to the world, gentleness and patience: this, you know, would have been most acceptable to her when living, whereof she was, both by word and deed, an example to you. GOD grant you may be partakers of her grace; and that you may, finally, partake of her joy with the LORD, to whom be eternal praises. Amen.*

N. B. There is now by the AUTHOR preparing for the Press, A VOLUME of SERMONS, to be printed by SUBSCRIPTION, the Price to Subscribers is 3s. stitch'd in Blue, or 4s. neatly Bound in Calf.



I COR. i. 30.

---- *Who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption.*

THE Gospel of God is expressly and evidently design'd to stain the pride of all human glory: *For that which is highly esteemed among men, is an abomination in the sight of God* *.

Mankind, by the pride of reasoning, have grossly erred concerning the knowledge of God; and proudly aiming to merit heaven by their own works, they have equally erred concerning the way of acceptance with him. By their many inventions of this sort diligently sought out, and zealously espoused; darkness, superstition, and violence hath covered the face of the whole earth: Therefore, said the wisdom of God, *I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent* †: whereby he teacheth us plainly, that what the world calls wisdom and prudence is, in his account, no better than madness and folly; hence also the revelation and preaching of JESUS CHRIST, which is the wisdom of God, and the power of God, unto salvation, to every one that believeth; is rejected of men, as weakness, and despised as foolishness by them, which believe not. Nevertheless, the preaching of the cross hath abundantly prevailed against all opposition, and to the confusion of its adversaries. For God hath chosen the foolish things of this world to confound the wise, and the weak things of the

* Luke xvi 15.

† 1 Cor. i. 19.

world to confound the things that are mighty, that no flesh should glory in his presence. And altho' the proud reasoner, and proud Pharisee, are highly offended, that God should utterly set aside, and pour contempt upon all their wisdom and good works, wherein they trusted, and whereof they glory; yet the poor and the oppressed have abundant cause to glorify God for his mercy; who, in his infinite wisdom, and love to man, hath chosen and prepared a way to salvation, which the chief of sinners, the poor, the miserable, the blind, and whosoever will, may enter into, and be saved; and this way is CHRIST; who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

This Text was lately chose to be the subject for a funeral discourse by one, who both knew, and experienced the all-sufficiency, and alone sufficiency of CHRIST, in all things pertaining to eternal salvation.

To some it may appear unsuitable to the occasion, as it makes no mention of death, or lamentation, or mourning, or woe; but, for this very cause, it seems to be quite proper for a believer, who died in the faith of CHRIST, rejoicing in hope of the glory of God, and I apprehend was chosen by the deceased, with the justest reason and propriety.

Let the vanquished mourn and bewail themselves; and they who have no hope tremble at a judgment to come; but those whom God hath redeemed from the hand of the enemy, who have fought the good fight of faith, and prevailed also; must rejoice, and give thanks; glorying in God, through our LORD and CHRIST; who hath bruised Satan under their feet, and *delivered them from the wrath to come.*

It is a text of triumph, confessing CHRIST to be LORD of all. -----It shews plainly, that the speaker had utterly renounced and trampled under her feet
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all those human excellencies, wherein fallen man is wont to repose a trust, and to glory. ----- It also points out CHRIST to surviving friends, and to all others, as the only way to God, in whom, and by whom alone, they must, or can be saved: In short, it proclaims aloud; *let him that glorieth, glory in the LORD, even in CHRIST; who, of GOD, is made unto us wisdom.*

This is the first particular contained in the Text; ---CHRIST is our *wisdom*.---Wisdom is the excellency of knowledge, whereby (all things considered) the mind perceives what is right and fit to be done; practically, it is the orderly disposition, or performance of things, both for manner, time, and measure: *Knowledge*, simply discerns the distinction between right and wrong, and points out the difference: But 'tis *wisdom* alone that enables a man to use his knowledge to advantage, by teaching and directing him *how* to chuse the good, and refuse the evil, and to act accordingly.

Thus God's eternal mind saw it to be infinitely fit and right to permit sin's entrance into the world, and then to *lay our iniquities upon CHRIST*, that he might condemn sin, and reconcile us unto himself by the death of his SON, who, in the fulness of time, was actually made man, fulfilled all righteousness, and *put away sin by the sacrifice of himself*. *This is that wisdom of GOD*, which was hid from ages, and from generations; but is now made manifest by the appearing of JESUS CHRIST, who hath abolished Death, and brought life and immortality to light by the Gospel: By him therefore the way to escape death, and to inherit eternal life, is made manifest; and whereas CHRIST was sent, and appointed of God, even the Father, to open, and make known to us the way of salvation; he is, without all dispute, the wisdom of GOD.

CHRIST, it is true, is the *Essential* Wisdom of GOD, existing from eternity, in the very substantial

essence of the Father; as such he is the *image of the invisible God*, the Word that was with God, and was God, by whom also he made the worlds; therefore he saith, *the LORD possessed me in the beginning of his way, before his works of old**: Whose eternal Wisdom, Power and Godhead, are clearly seen, by his creating, disposing, and upholding all things: But this same wonderful and adorable person, is manifested to be the wisdom of God, in a way and manner far more glorious than by the works of creation; for *the word was made flesh*, and suffered for us, the just for the unjust, that he might bring us to GOD: Thus in CHRIST the *manifest wisdom of God* may be clearly seen; *in whom are hid all the treasures of wisdom and knowledge*†. With respect to Redemption, CHRIST is the wisdom of God in a peculiar manner: Which also, we sinners of the human race, are infinitely more concerned to know, than all the other works of GOD; for it teaches, and leads us into the way of peace with GOD, that we, being delivered from our sins, and from the wrath to come, might receive the promised blessing of eternal life; which whosoever hath found, and by grace obtained, is truly wise; but whoso seeketh, and findeth it not, is destitute of the true wisdom; because he hath not known the way of peace unto eternal salvation; which salvation no man ever did, nor can find, that is not first acquainted with CHRIST, whom the Father hath sent to be the Saviour of the world; for he actually descended from heaven, took our nature upon him, and laid down his life for us, thereby expiating our sins, and reconciling us to GOD: Again, he ascended to the Father in our nature, entered with his own blood into heaven itself, and there ever lives to make continual intercession for us. Now as the wisdom of the Creator appears, and is made known to us in the works

* Prov. viii. 22

† Col. ii. 3.

works of creation ; so, by the work of redemption, the glory of his grace and wisdom, in reconciling the world unto himself by JESUS CHRIST, is clearly seen. Let us then turn our eyes upon CHRIST, that is, upon God manifested in flesh ; where this divine work of grace is revealed, as it is written of him in the holy scripture : But if a man search the scriptures ever so diligently, he can receive no spiritual benefit thereby, unless he discern CHRIST to be therein revealed, as the *only* way to God, and believe in him as such ; for, for this cause they are written, that we might know the only truly God, and JESUS CHRIST, *in whom he is well pleased*, and thus believing might have life thro' his name.

Therefore it is a vain thing, and lost labour for any man to seek after the knowledge of God, save in CHRIST only, or to seek after the knowledge of CHRIST, save by the scriptures only. The heathen sages and philosophers, the reasoners and disputers of this world, by all their wisdom came short of the true knowledge of God ; for they were ignorant of CHRIST, in whom all divine wisdom dwells ; which also the rulers and princes of this world knew not ; and therefore, through ignorance, *they even crucified the LORD of glory*. ---- God hath made such a discovery of himself in CHRIST, as confounds the wisdom of the wise, to whom it appears as foolishness ; and because it infinitely surpasses their natural ideas and conceptions of God, they receive it not as a true revelation of him.

*A man also cannot know the things of God, but by the Spirit of God ** ; which to them, *who are wise in their own eyes, and prudent in their own sight*, is counted foolishness ; yet 'tis clear, that a man, even by searching the scriptures, can no more discern the glory of God in the person of CHRIST, as crucified for

for us, than a blind man can behold the glory of the sun, or of the moon, or of the stars; altho' in word it be plainly set forth, and described unto him: the scripture therefore which reveals CHRIST to be the wisdom of God, declares, at the same time that, without the Holy Spirit, no man can attain to the true knowledge of him; for the Holy Ghost is sent down from heaven, to open the eyes of our understanding, and make us new creatures, by taking of the things of CHRIST, and shewing them unto us.

The fulness of divine wisdom dwells and resides personally in CHRIST as the light in the body of the sun: From him also his light goeth forth, and he imparts unto his people of that wisdom which is hid in himself, that in his light they may see light, and be made savingly wise; for to this end he is made of God wisdom unto us. If CHRIST did not communicate to our souls of that true light, which dwells as in a body in himself, it could no more profit us, than the light of the sun could benefit the inhabitants of the earth, without filling the atmosphere, and our bodies, with the light of it. ---- Yet that divine wisdom, whereby CHRIST enlightens our darkness, is not divided or separated from himself, any more than the rays of light, which fill our bodies, and our houses, can be separated from the sun. ---- *By shining, therefore, into our hearts, God giveth us the light of the knowledge of his glory in the face of JESUS CHRIST* †.

This work is chiefly ascribed to the Holy Spirit, which dwells in CHRIST without measure; hence he saith, If any man have not the Spirit of CHRIST, he is none of his; by whom the eyes of our understandings are opened, and also filled with light from JESUS CHRIST; that our enlightened minds may behold

hold and acknowledge the glory of God in the person of CHRIST; in whom God's infinite justice and love to man; his wisdom and power in the salvation of sinners, are gloriously displayed; for by him God hath rescued the *lawful captive*, in a way of justice, to the confusion of the oppressor.

By him also God hath demanded, and taken infinite satisfaction for the sins of men; at the same time making a way for them to escape.

He hath executed the full penalty of the law, to which his people were subject, because of transgression; and yet delivered them from its curse. He hath justified the ungodly, without pardoning the guilty: And, by delivering over unto death, he hath destroyed death. Thus hath God taken, and destroyed the subtil adversary the Devil, in his own craftiness. In CHRIST he hath purposed salvation, and done it; in whom the riches of his glory are made known.

Therefore is CHRIST the wisdom of God, and made of him wisdom to us; that *whosoever believeth in CHRIST might not perish, but have eternal life.*

The inference which I would draw from hence, is, That *whosoever would know God aright, must seek that knowledge from CHRIST, the only begotten Son, who is in the Bosom of the Father*; ---- Their time therefore is utterly lost, and their attainments in religious knowledge altogether unprofitable, who have not made CHRIST their study. ----- *No man knoweth who the Father is, save the Son, and he to whomsoever the Son will reveal him* †. -- The natural man, whether learned or unlearned, is incapable of receiving the things of God, because they are spiritually discerned. Know therefore that, except thou art born again, and hast the Spirit of God, thou art without the true knowledge

ledge of GOD and of CHRIST. --- Where then shalt thou go for instruction in divine matters? Not to the learned of this world; for GOD *hath bid these things from the wise and prudent, and hath revealed them unto babes.* --- Yet not from all that are wise, and rich, and honourable in this world; for some of these also hath he chosen, to make his sovereign grace and glorious power known; for he calleth unto him whomsoever he will; but instances of conversion to GOD, among the great ones of the world, are so few, that he saith, not many wise men after the flesh, not many mighty, not many noble are called; and again, another Apostle assures us, that GOD *hath chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him* †. Search the scriptures, and seek for saving knowledge in the word, and by the Spirit of GOD; for it is written, *thy children shall be all taught of the LORD* ‡.

For judgment is CHRIST come into this world, that they which see not, might see, and that they which see, might be made blind; hence the poor and the afflicted may assure themselves, that CHRIST will receive them graciously; as he saith again, *Come unto me, all ye that labour, and are heavy laden, and I will give you rest*: But he regardeth not any that are wise of heart; therefore *if any man seemeth to be wise, in this world let him become a fool, that he may be wise* *. --- Seeing GOD then hath revealed himself in flesh, it concerns and behoves us to seek unto him, and they that seek shall find; if thou seek him in CHRIST, who was crucified, with all thy heart, and with all thy soul.

Hence it plainly appears. that whosoever will be wise unto salvation, must receive that wisdom from CHRIST. --- It is not in the power of any other to make thee savingly wise. --- Thou mayest indeed learn

† James ii. 5.

‡ Isai. liv. 13.

* 1 Cor. iii. 18.

learn many things from men and books, be acquainted with the *arts* and *sciences*, and highly esteemed in the world, for thy profound knowledge in natural things. Yet, with all this knowledge, thou art, in God's account, a mere fool, if thou art not acquainted with CHRIST; and we know, that his *judgment is according to truth*: Verily that wisdom is not worth the seeking after, which leaves the soul at last in the way that leadeth to death: Those that attain to ever so much wisdom in that way, will, in the issue, know, to their eternal sorrow, that they *have spent their money for that which is not bread, and their labour for that which satisfieth not*. At that day their folly shall be manifest to all men; seeing, with all their gettings, they have not got understanding in the things which most nearly concern themselves, even the salvation of the soul. --- If thou art ignorant of CHRIST, thou hast not the knowledge of GOD; and if thou knowest not GOD, thou wilt be destroyed with an everlasting destruction at his appearing; therefore consider thy ways, for in the end all men will be constrained to acknowledge, that to be the only wisdom, which leads a man to the most profitable pursuit, even to the *one thing needful*; and what is that; but the true knowledge and favour of GOD, which is in CHRIST JESUS our LORD? --- *So teach us to number our days, that we may apply our hearts unto wisdom*. --- It is true, if thou make CHRIST thy study, and seek the knowledge of GOD in him; the world, who are otherwise minded, will treat thee with contempt, and count thy wisdom folly; but if thou art possesst of the *hidden wisdom*, thou wilt not much regard the scorn and revilings of men; *for the judgment is the LORD's*, who, at his coming, will determine who are the wise and excellent of the earth, and who are not; yea, he hath told us already: *For unto man he said, the fear of the LORD, that is wisdom, and to depart*

depart from evil is understanding *; all which CHRIST teacheth us by his word, and by his Spirit; having therefore begun, press thou on to know the LORD, seeking by earnest prayer out of the holy scriptures, which are able to make thee wise unto salvation thro' faith, which is in CHRIST JESUS; who,

2. *Of God is made unto us righteousness.* --- Righteousness is the exact conformity to a law, or rule of life; or it is a rendering to all their dues. To this righteousness fallen man is an utter stranger; for he hath broken the law, and not loved his neighbour as himself; neither hath he *rendered unto God the things that are God's*. As it is written, the whole world is become guilty before God; *there is none righteous, no not one; for all have sinned* †; hence it is impossible that any man should be justified by the deeds of the law, that is, by his own righteousness; which, in the first place, gives a plain reason, why CHRIST is made righteousness to all them which are justified before God: For they, being in their own persons unrighteous, are in the utmost need of it; yea, having been proved guilty, they are shut up in prison under the curse of the law, as criminals condemned already, who are found worthy of death; their own works therefore cannot profit them. For such to go about to excuse themselves, or to deliver their own souls by any act or deed of theirs, is an attempt to make the law void; which saith, *Cursed is every one that continueth not to do all things which are written therein*. It also condemns him that is most just, by seeking to disannul, and set aside the righteous judgment of God: For this cause the publicans and harlots, by receiving John's baptism, wherein they confessed their sins, are said to justify God, and to enter the kingdom of heaven before the scribes and pharisees, who sought to justify themselves, and so rejected the counsel of God to their own destruction: Hence it appears, that those who
seek

* Job xxviii. 28.

† Rom. iii.

seek to save themselves by their own personal righteousness, are excluded the kingdom of God; whilst they, who enter therein, confess themselves to be sinners, and void of all righteousness. It is therefore certain, that all they who are justified in God's sight, and finally saved, have the righteousness of another, that is, of CHRIST, imputed to them; for this very cause they believe in CHRIST, that his righteousness might be imputed unto them.

Therefore also it is called the righteousness of faith. It being not our own performance, but the righteousness of him in whom we trust; which our souls in believing apprehend, looking unto JESUS as *the LORD our righteousness*. ---- Righteousness to the soul is what cloathing is to the body, whereby its shame and nakedness are covered. *Blessed is the man whose iniquities are covered; ---- he hath covered me with the robe of righteousness:** hence we are assured, that when GOD justifieth any believer, he is in himself, ungodly and unjust; and when he imputes CHRIST's righteousness to him, he is in himself without righteousness. Were it not thus, the scripture would not direct him to believe in another for his justification, nor would God impute righteousness to him, that he might be righteous. Thus our actual personal unrighteousness gives us the reason why, and makes room for, CHRIST being made of God to us righteousness.

2. A further reason and necessity for it appears, from the *essential and unchangeable justice of God*; the righteous Lord loveth righteousness; and *Moses* saith, *As for God, his work is perfect, a God of truth and without iniquity, just and right is he*: Therefore God, who is most just, cannot justify the wicked and unjust: Consequently mankind, who are by nature and by practice sinners, cannot be accepted with him, or justified in his sight, unless righteousness be imputed to them: But God doth justify,

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even

* Isa. xli. 10.

even the ungodly, which believeth in *JESUS*, as the scripture witnesseth;* therefore he imputes *another's* righteousness unto him. God is absolutely and immutably just in all his thoughts, words, and works; but man is both naturally and practically unjust; yet God justifies him: Therefore, as saith the Text, *CHRIST is made of God unto us righteousness*. Without this covering no man whatever, except his mind be blinded, and his heart hardened, can avoid trembling at the presence of God. But to prevent despair, and death, to which a guilty conscience naturally tends; God, at the same time that he reveals himself in *CHRIST* to be a *sin-avenging*, declares also that he is a *sin-pardoning* God. ---- The glory of his justice appears like unto devouring fire, awful and terrible to the beholder; even *Moses* said, *I exceedingly fear and quake*; but, in the midst thereof, the glory of his grace in *CHRIST* appears to be far more glorious, super-abounding, and triumphant; *For mercy rejoiceth against judgment.*†

Which leads us to the *third Reason*, why *CHRIST* is made to us righteousness? *viz.* because it was God's will and pleasure to save sinners, whose heart from eternity was set upon it. ---- This indeed is the primary and chief cause of all. It was the will of God to take vengeance on sin, and make his justice known; at the same time he willed the discharge and salvation of the sinner; to do this, in the most perfect manner, and worthy of himself, (who is the only wise God our Saviour) he chose a *Surety* for his people; equally able and willing to restore whatever they should have taken away from God's law, and to suffer whatever penalty they might incur by transgression; and so to render unto God the things that are God's, who, at the same time, was able to *save both himself and others*. God is therefore just in justifying every one that believeth in

* Rom. iv. 5.

† James ii. 13.

in JESUS, and he delivers him from going down to the pit, because *he hath found a ransom.*

Thus hath GOD set forth his Son JESUS CHRIST, to be a propitiation for sin through faith in his blood, to declare his righteousness in saving them which believe. The method which GOD hath chosen, to make this glorious grace known to mankind, plainly discovers his terrible justice, and hatred of sin; but above all, that GOD is *Love*; who willed the salvation of his enemies in a way of righteousness; which, when nothing besides could procure it for us but the death of his Son, he gave him up to be made a curse for us: *Herein is love, not that we loved GOD, but that he loved us, and sent his Son to be the propitiation for our sins.**

Therefore as GOD, who is infinitely just, the judge of all the earth hath made CHRIST righteousness unto all that believe; there must be the highest reason for it, and justice in it, because it is His work: it is GOD's that justifieth; but this would not appear, if that law which we had broken, and under whose curse we were held prisoners of justice, and subject to death; had not been fulfilled, and satisfied in all its demands upon us: All this therefore our glorious Surety hath done, and suffered for us; as it is written, CHRIST is the end of the law for righteousness, to every one that believeth, ----- *He took on him the form of a servant, was obedient unto death, laid down his life, and was made a curse for us. ----* Thus not one jot, nor one tittle passed from the law till the whole was fulfilled. Hence he hath assured us, that it is the will of the Father, which sent him, that whosoever believeth in him, should not perish, but have eternal life. ---- Whereby it appears to be an act of righteousness in GOD, to justify the believer in CHRIST, whose obedience and sacrifice of himself unto GOD for us, was full, compleat, and perfect: Hence we have confidence and acceptance with GOD through

* 1 John iv. 10.

through CHRIST, who sent him on this very errand into the world, that he might reconcile us unto God by his blood, and save us from the wrath to come; *for he was delivered for our offences, and raised again for our justification.*

4thly, It may be proper somewhat more particularly to enquire *how* this righteousness of CHRIST becomes ours: is it *external*, and *imputed* to us only? or is it *internal*, and *formed within* us? I answer, that it is *not within us*, but *without us*, and it becomes the believer's, and he is benefited by it, not by infusion, but by imputation only. --- It never was, is, or can be acted by any of us; and therefore is not formed in us. Who can say, I have made my heart clean; I am pure from my sin; I have never offended at any time? Who ever was made a curse for sinners, and fulfilled all righteousness, save Jesus, the Son of God? Yet by such righteousness only can we, sinners, be accepted with him. No man, surely, will affirm that very righteousness of CHRIST, which God reckons to his people for their justification, to be inherent in him, save those who are utterly void of all righteousness; even that generation, whereof we read in scripture, which is *pure in their own eyes, and yet not washed from their filthiness.*

Now because that obedience whereby we are justified, was the *personal act and deed of another*, it cannot but remain and abide for ever in him who performed it, even CHRIST; and it becomes ours only by imputation, and is reckoned to every one that believeth.

Thus, for the benefit of us, sinners, did CHRIST come into this world, fulfil the whole law, and make his soul an offering for sin: Reader, believest thou this? Then it is imputed to thee also; *for the righteousness of God is unto all, and upon all them that believe.*

Hence

Hence we plainly see, that the personal obedience and satisfaction which CHRIST yielded to the law for men, when he was here on the earth, is reckoned to all that believe, although no part of that meritorious obedience or satisfaction for sin, was ever done or suffered by them in their own persons.

In like manner our sin and disobedience was laid on CHRIST, and imputed to him, although he never sinned, nor could sin; for GOD *bath made him sin for us, who knew no sin, that we might be made the righteousness of GOD in him.**

Thus when CHRIST knew no sin in himself, he was both reputed, and treated as a sinner; so likewise we, who know no righteousness in ourselves, (that is, such as GOD and his law requires) are accounted and treated as righteous persons.

Thus the sin for which CHRIST suffered, and was made a curse, was acted by us, and resided only in our persons; on the contrary, that righteousness whereby we are made righteous, and accepted with GOD, was acted, fulfilled, and performed by CHRIST only, in whose person alone it resides and dwells for ever. Here we may behold an exchange of sin and righteousness, between CHRIST and his people. The fault or demerit, not the personal act and pollution of our sin, is transferred from us to him, and he bears it, for which he is condemned; again, the merit, desert, and benefit of CHRIST's personal obedience and satisfaction is transferred to us, for which we are justified; therefore we are said to be made the righteousness of GOD in him, who is the LORD our righteousness.

The inference from this second head of my discourse is; that, *we sinners of mankind have infinite encouragement to come unto JESUS CHRIST for life, and the highest assurance of remission of sins, and acceptance with God thro' him: for GOD was in CHRIST reconciling the world unto himself, not imputing their tres-*

* 2 Cor. v. ult.

passes unto him. How exceeding great then must be their sin and folly who will not come unto CHRIST for righteousness, and live; but will rather cleave to their own imperfect, mangled duties and performances. This is a distinguished part of the wisdom of GOD, which we behold in CHRIST, in providing for transgressors a righteousness adequate to the demands of the law, perfect as the law itself is perfect; as on the contrary, it is a glaring instance of human folly to prefer their own selfish works and polluted services to the Redeemer's glorious righteousness: GOD commands us to believe in his SON JESUS CHRIST, that he may impute righteousness unto us, and so make us the righteousness of GOD in him; even such as he requires, accepts, and hath provided for the justification of his people. Beware then that you sin not against this revealed *truth*, which is able to save your souls, and doth save every one that believeth in it; *for how shall we escape if we neglect so great salvation* *. Say not in your hearts that GOD is unwilling to receive such a sinner, such a rebel, such a back-slider as me; for GOD *is love*: see it demonstrated in the unspeakable gift of his dear SON who laid down his life for us; and *whosoever believeth in him shall not be ashamed*: Therefore we may come with boldness to the throne of grace, which is the throne of GOD, for the supply of all our need, according to his riches in glory by CHRIST JESUS, *in whom we have boldness and access with confidence by the faith of him* †. Thus blessed is the man to whom the LORD will not impute sin.

I am well aware that the *vain-glorious Pharisee* who is ever dreaming of riches, and righteousness which he was never possess of, will not receive this Scripture Doctrine; he imagines that the righteousness of CHRIST without us, although it was actually done by him

for

* Heb. ii. 3.

† Eph. iii. 12.

for us, and is of God, who is most just, imputed to us, cannot justify us in his sight, because it was not personally acted by us, nor is formed in us; they suppose likewise, that it leaves us under the power and dominion of sinful lusts and tempers; but this also is a groundless and foolish surmise; for it neither doth, nor can; first, because it removes from us the *curse of the law*, which is the *strength of sin**; and, secondly, because God *purifies the heart*† by that very faith, whereby we believe on CHRIST for righteousness; hence,

3dly, CHRIST is made of GOD to us sanctification. This differs from righteousness before-mentioned, from which also the Apostle hath carefully distinguished it; yet without separating or destroying the union betwixt justification and sanctification; or that *righteousness* whereby the believer is *justified*, and that *holiness* whereby he is *sanctified*. They are distinct blessings, but inseparably joined and united together, as two links in a golden chain. It is the same *faith* in the same JESUS, whereby our souls are both justified and sanctified; and by one and the *self-same Spirit* we are made partakers of both: But we must not confound the latter with the former, as they are wont to do, who affirm that CHRIST's righteousness is not imputed to us, but inherent, or wrought within us; whereby they destroy the divine order and harmony in the way of reconciling sinners unto God, and making them meet for heaven; by which confusion they darken and corrupt the scripture-doctrine of justification and sanctification both. But those who are taught of the LORD by his Spirit out of the word, (and they only are taught of God,) shall see and know, that God, in his infinite wisdom, hath laid a sure foundation for holiness within us unto personal sanctification, by imputing a righteousness without us unto personal justification.

* 1 Cor. xv. 56.

† Acts xv. 9.

22 *A Funeral Discourse on the Death*

It is true, an earthly judge may acquit or pardon a malefactor whom he intends to save, without making any change in the dispositions of his heart ; (for that power belongeth unto God :) But when God, *the Judge of all*, pardons a sinner, whom he intends to save from eternal death, he works in him, at the same time, holy dispositions of heart and mind, (for with God nothing is impossible) by changing *his heart of stone into a heart of flesh*, and putting *his Spirit within him**, both which spiritual blessings are promised through CHRIST JESUS.

If (as the *Pharisee objects*) holiness of heart and life were made of no effect, or at all obstructed by this doctrine of our justification by CHRIST's righteousness imputed to us ; we would not only decline contending for it, but even abhor the *Tenet* ; as being directly contrary to the revealed will of God, and the essential holiness of his divine nature ; but we judge and know it to be quite otherwise ; for it hath a direct and plain tendency to beget in our hearts the pure love of God, and thereby a readiness unto all good works ; nor can any other doctrine as a means in the hand of the Spirit effect it. For it takes up the stumbling-block that lays in the way of holiness, into which no man can ever enter, until that be first taken out of the way ; even the *stumbling-block of a broken sin-avenging law, working wrath in the conscience*†, which nothing can remove but an *imputed* righteousness, even the righteousness of God, through the faith of CHRIST, *which is unto all, and upon all them that believe*‡ ; therefore when he had said, CHRIST is made of God unto us righteousness, he immediately adds, as its glorious concomitant, he is made to us *sanctification* also.

All our holiness is first and originally in CHRIST, he is made of God to us sanctification, which is

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* Exek. xxxvi. 26, 27. † Rom. iv. 15. ‡ Rom. iii. 22.

conveyed into our hearts, and transmitted to our souls by the Holy Spirit through faith; and at the very same time, when, by his divine power, he forms CHRIST's image and spiritual likeness in our souls. This is that being *born again* of God, and of the SPIRIT, that we might be *partakers of the divine nature* *. From this begetting us into the image of God, we, by that holy Spirit, which thus regenerates or *forms* CHRIST within us, are joined to CHRIST in a union of nature, and have one Spirit with him. As in *natural* generation we are united to the first *Adam*, and derive from him the corruption and depravity of his fallen image, with all its sinful lusts and propensities, which of right belong to all that are his natural offspring, and is also inseparable from their partaking of the human nature in its lapsed estate: So, on the contrary, CHRIST in our nature holy, undefiled, and without sin, as a *new man* forms his likeness by the spirit in our hearts, and gives us to become new creatures; that as we have born the *image of the earthly*, we may also bear the *image of the heavenly man* †, first in grace here, and at last in glory hereafter.

Now as the natural man grows by degrees to maturity, he puts on the image of the first *Adam* more and more; thereby conforming to him in very deed and manner of life; according to the corrupt and deceitful lusts of his depraved nature, which, from the very birth, are hid in him, and which he brings into the world with him; although its malignity is not made manifest to himself, or others, till by reason of age and use he discovers himself to be utterly corrupt, and exceeding sinful: On the other hand also, *he that is in CHRIST is a new creature* *, born in the image of the second *Adam*, and by degrees he grows up as a *new man* into CHRIST, his

* 2 Pet. i. 4.

† 1 Cor. xv. 49.

* 2 Cor. v. 16.

second bead, and spiritual Father in all things; of whose fulness we all receive, and grace for grace: Thus we put off the image of the *first Adam* that is natural to us, called the *old man*; and put on the image of the *second Adam*, which we partake of in regeneration, by the quickening influence of the Holy Ghost, which is called the *new man*; and this *separating* between the old and the new man, with their respective properties, wills, and affections, words and actions: putting off the *former* as accursed, and corrupt, and sinful; and putting on the *latter*, as holy, chosen of God, and precious, is our sanctification; and that wherein true holiness consists.

Thus we see how CHRIST is made of God to us sanctification; so that we have no more cause to glory in our holy frames, dispositions, and practice; than in that righteousness whereby we are accepted with God; but in both, he that glories must glory in the LORD; for he that sanctifieth, and he that justifieth us is one ever CHRIST JESUS the LORD.

A plain inference from hence is, that if the Spirit of God be grieved our faith is weakened, and the communication between CHRIST and our souls is interrupted, and as it were at a stand.---*I will extend peace to her like a river, saith God, and the glory of the Gentiles like a flowing stream**; (which glory is CHRIST) But if the channel wherein this river of God flows, be filled with mire and thick clay; it is nothing strange if the stream be stopt, and its channel soon become dry; and altho' it still lay open to receive the living stream, yet until the obstruction be removed, it cannot enter: Therefore, O Christian! keep thy heart with all diligence, *holding faith and a good conscience†*; and grieve not the holy Spirit of God, who alone takes of the things of CHRIST, and shews them unto us; who also leadeth us into all truth,

§ *Isai* lxvi 12.

† *1 Tim.* i. 19.

truth, *by whom we are sealed unto the day of the redemption* *.

4. CHRIST is made of GOD to us *redemption*; this word imports *delivering by ransom*, or the purchasing any person or thing, by paying a certain value or price for it. Thus it is explained by the Psalmist, *No man can redeem his brother, or give a ransom unto God for him* †. After this manner CHRIST redeems us unto God, *he gave his life a ransom for many* ‡. Thou hast redeemed us unto God by thy blood. This is the price he gave to God for our deliverance from the curse and from the wrath to come; hence he saith *ye are bought with a price*, for this cause the church of God which he hath purchased with his own blood is called *a purchased possession*.---The killing of the paschal lamb in Egypt was a type or figure of our redemption by CHRIST's blood, for the Israelites escaped death by the observance of that ordinance. This word also is made use of to express any freedom or *deliverance by mere force or power*: thus God redeemed his people out of Egypt from the house of bondage by a mighty hand and out-stretched arm as well as by blood; but whereas his rescuing enslaved captives, and setting at liberty those that are bound, by an arm of power superior to that of the oppressor is, when applied to God, always founded in righteousness; it hath a respect to our redemption or being purchased with the blood of CHRIST. Thus the redemption here spoken of seems entirely to refer to the deliverance of our bodies from the bondage of corruption; for our redemption by the blood of CHRIST is included in his being made of God to us righteousness. But here it relates to that great and finishing stroke of CHRIST's redeeming power, even the *redemption of the body*; || which deliverance is founded in righteousness, for CHRIST having paid the debt

* Eph. iv. 23. † Psal. xlix. 7. ‡ Matt. xx. 28.
|| Rom. viii. 23.

debt due to God's justice, it is both reasonable and just, that both himself and all those for whom he stood engaged, and whose debts he had fully paid, should be set at liberty ; and not be detained prisoners under the law and under death, its curse and penalty, as if he had not paid it. But of this our redemption and freedom from sin and all its fearful consequences, God hath given us the highest assurance in that he hath raised CHRIST *our bondsman* again from the dead. Therefore in CHRIST's redemption or deliverance from death the believer may behold his own ; not that we also in our own persons must not hope and look for redemption of our vile bodies from death and corruption (for the resurrection is not past already) because CHRIST our surety is raised ; but CHRIST is raised as the head and first fruits, the earnest also and pledge of their resurrection who are his members and as such shall be raised in glory at his coming : But *as Christ represented us living and dying, so also in his resurrection from the dead.* Thus is CHRIST made of God unto us redemption, in that he hath raised him again and given into his hands all power in heaven and in earth, that he should deliver from the bondage of corruption and give eternal life to as many as believe in his name : therefore he saith, *I am the resurrection and the life, he that believeth in me tho' he were dead yet shall he live, and whosoever liveth and believeth in me shall never die :** Inference,---I infer therefore,

That the belief of the resurrection of the body is a necessary article of our faith, because it depends upon, and is the natural consequence of CHRIST's resurrection ; so that to deny it, is to deny CHRIST's resurrection, as the apostle plainly teaches us, 1 Cor. xv. It is also a source of great consolation to the saints that die in the blessed prospect, and assured hope of it.

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Their departed spirits leave but for a little moment their corruptible bodies under the power of death, for they shall arise again; not indeed in that state of corruption, sin and misery, in which they fell; but in a state of spirituality, *sinless, incorruptible and glorious, even as the glorious body of CHRIST*, whom their soul loveth; and therefore earnestly long in all things to be made like unto him,---*when I awake up after thy likeness I shall be satisfied with it.* The cloathing of our earthly tabernacles is at present filthy and vile, therefore we put it off; but when we shall put it on again at the resurrection of the just, it will be changed, purified and made glorious. It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; *it is sown a natural body, it is raised a spiritual body.*---Therefore, O believer! let it be thy constant study how to keep thy body under in its present corrupt and sinful state, and let not sin reign in thy mortal flesh to fulfill it in the lusts thereof; for if ye live after the flesh ye shall die; but *if ye thro' the spirit do mortify the deeds of the body, ye shall live.* * Thus my much honoured mother made choice of a text for her funeral discourse, distinctly expressive of her faith in God for all manner of spiritual blessings thro' CHRIST JESUS, unto compleat and eternal salvation.

Lastly: It remains therefore, in the last place, that I give some account of the manner of her death; as a testimony of her believing these things, by her dying in the faith of them. ---- Let it be observed, that she had been long acquainted with the *true grace of God*, and the way of salvation by JESUS CHRIST; who, by her daily walk and conversation, declared it to be both the *way of holiness*, and the *way of peace*.

Having

* Rom. viii. 13.

Having therefore stedfastly adhered to the *truth as it is in* JESUS, and walked therein for many years; the time drew near that she must die; and apprehending that sickness (whereof she died) would be her last, she possessed her soul in patience, without discovering any desire of life, or fear of death, but rather the reverse; looking for, and hastening unto the promised rest; of this she gave abundant proof, when, during her confinement about three months before her death, I (at her request) went to visit her. At which time she mentioned a kind of *mist* or darkness on her spirit, touching the *undoubted certainty of her salvation*; yet confessing that her soul was built on the rock CHRIST, in whom she trusted, although in the midst of *deep waters* and tempestuous billows, as was afterwards made manifest; for the hour of temptation, her last conflict, was nigh at hand.

At the beginning of this *fiery trial* (for such it was) she appeared to be doubtful and uneasy concerning the future state and salvation of her soul; for this she judged to be the one thing needful, and had chosen that better part in the time of health, making it her chief study, *how to obtain the salvation which is in* CHRIST JESUS *with eternal glory*. --- And as she had not believed, nor run in vain, Satan, the accuser of the brethren, was permitted to sift her as wheat, that it might be made manifest, whether or no, she had chosen CHRIST for her only hope and portion, as she affirmed. --- Soon after this uneasiness in her spirit was discovered, she began to declare to the standers-by, what a vile sinner she was; and often said, "*Since Adam fell, I believe there hath not been a greater sinner than myself.*"

Under this alarming sense of her exceeding sinfulness, she *had terrible apprehensions of divine wrath*; and was strongly tempted to cast away her hope and confidence in CHRIST. At that time also Satan

Satan attempted to persuade her, that the *torments of hell were not so great as they are commonly represented*; nor, on the other hand, were the *joys of heaven worthy her notice*.

But she abode stedfast in the truth, believing God's word, which testifieth, that the torments of hell are a *fiery indignation, which shall devour the adversaries*, without annihilating them; for the *smoke of their torment ascendeth up for ever and ever*: On the contrary, *in the presence of God is fullness of joy, and at his right hand there are pleasures for evermore*. Hence she earnestly desired all present to continue in prayer to God for her; whilst she herself *instantly besought the mercy of God, pleading the promises of CHRIST JESUS unto eternal life*.

This strong *temptation* and sore conflict of soul, continued for the space of fourteen days, and upwards; and sometimes prevailed even to an *agony*, wherein she was *almost besides herself*: Yet in the midst she would often say, as one looking unto Jesus: "Thy blood applied can make me clean, and wash away each spot;" mentioning, at the same time, divers scripture-promises, whereon she evidently rested.

During the whole of this great *trial of her faith and patience*, I cannot find that she yielded, no, not for a moment to the insulting foe; but kept close to the sure promises of God in CHRIST; because she judged him faithful who had promised. --- *Mercy, the blood of CHRIST, and the promise of life in him, was her only plea*: Thus, *by the word of God and prayer, she resisted the adversary; and by the shield of faith, quenched all his fiery darts*.

For just in the close of this distressing temptation, as one still looking and speaking, not to the standers-by, but to Jesus the Son of God; she said, "*Thou art stronger than he.*" And now the enemy was put to flight, and victory declared in her favour;

30 *A Funeral Discourse on the Death,*

for she had no sooner uttered these words, but she rejoiced in the LORD; saying to those present, that her soul was now refreshed, and had received comfort.

After all the temptation was ended, she declared to her Son then present, that the words she had chosen for her Text, *were in the night suggested, and put into her mind*; which she repeated with evident signs of much consolation and great joy. And now she began expressly to signify her strong desire to depart, and be at rest; and was so far from desiring life, that she sometimes appeared to be much afraid of her recovery. --- As she grew weaker and weaker, she was seized with convulsions; but recovering herself a little with heart-felt consolation apparent to all; and like a soldier, who, having endured the sorest of the battle, and ready to faint after he had won the day, she said, "I want to be at rest;" immediately adding, "They that sleep in JESUS shall God bring with him:" In fine, she earnestly desired quietly to sleep in CHRIST, which was accordingly granted her; for, as in a gentle sleep, she departed to the LORD. *Reader from hence*

Observe, 1. That Death is often attended with the sorest trials, as many Christians have awfully experienced: Be thou therefore ready to meet the adversary in that decisive hour, and prepare to receive his powerful assaults by putting on the Lord JESUS CHRIST, who only can defend thy soul, and deliver thee out of his hand. *The name of the LORD is a strong tower; the righteous runneth into it, and is safe. They overcame him by the blood of the Lamb, and by the word of thier testimony**

2. In temptation flee thou to CHRIST, not to thy own works: To the sure promises of GOD, not to thy own feelings; for he only that *endureth to*

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* Rev. xii. 11.

the end shall be saved *. If thy works are wrought in God, and thy feelings from the Spirit of God; yet because they are not CHRIST; thou dishonourest him, thy glorious Head; by having recourse to them for help in the day of trouble; but cleave thou stedfastly to the promises in CHRIST, looking unto JESUS; who will both lead and strengthen thy soul in the sorest trials that thou shalt not be tempted above measure; for whereas *he himself hath suffered, being tempted, he knoweth how to sympathize with, and succour them that are tempted* †.

3. *Temptation* doth by no means suppose, that the tempted person is under the dominion of sin, or Satan; but rather the reverse: A proof of which is the instance before us, her soul was stayed on CHRIST, in whom alone she trusted, proving her faith by her works.---All that knew her will, I am persuaded, bear me witness, that she was a *pattern* to believers in word, and in deed; in spirit, temper, and conversation. --- *She was clothed with humility*, patient in tribulation, fervent in spirit, continuing instant in prayer. In short, she seemed, on all occasions, to be ready to every good work, without boasting of them; for she gloried only in the LORD, by whom she overcame all the power of the enemy. She was tempted, but did not cast away her confidence in CHRIST, and we count them happy that endure: *Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which God hath promised to them that love him* * :

4thly, and lastly, Remember, O Christian, that thou art yet in the body; and therefore liable to be sorely buffeted and tempted of Satan. Make not light of it; for if that adversary be let loose upon thee, *he will tear thy soul like a lion*, from whom none but CHRIST can deliver thee. --- Thy warfare is not yet finished; therefore watch unto prayer daily, and pass the time of thy sojourning here in fear. --- *Put on the whole*

* Mat.

heb. ii. 28

* James

whole armour of God; be on thy guard; stand on thy watch tower continually; it may be the enemy is, even now, ready to pour in like a flood; and if the word and spirit of God is not with thee, none besides will lead thee to the strong city of refuge for defence, or shew thee the captain of thy salvation; who only can lift up a standard against the foe, and set bounds to his raging power. The sharpest engagement may be reserved till the close of thy warfare; be not high-minded, but fear. --- Thy glorious Leader and Captain felt most of the adversary's rage and power, the day before he laid down his life for thee: See him in the garden prostrate on the ground, where he began to be very heavy, and sore amazed; he seemed as one astonished at the power and rage of the enemy he was now to encounter with: He cannot even hide it from his disciples; watch, saith he, with me, for my soul is exceeding sorrowful, even unto death: not only hell, from beneath, is risen up against him; but the thunderbolts of his almighty Father are like lightning shot into his very soul: Thy fierce wrath saith he, goeth over me, and the fear of thee hath undone me: For thine indignation lieth hard upon me, and thou hast vexed me with all thy storms. --- Therefore his whole soul and body is in an agony, and he sweats great drops of blood; yet he abides unshaken as a rock resisting unto blood; till, praying more earnestly with strong crying and tears, he is heard: Behold, his strength is equal to his day; he endures the temptation, and all the powers of hell are put to flight. -- Wherefore is all this? O believer! It is that thou may'st escape the wrath to come, and when tempted he might have compassion on thee, and help thee. Be therefore assured, that, trusting in him, thou shalt not be confounded: For God is faithful, who will not suffer you to be tempted above that ye are able; but with the temptation also, make a way for you to escape, that ye may be able to bear it †. To God only wise, &c.

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